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# *The* Masonic Craftsman

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of Freemasonry*

*In This Issue: "The Tyler in the Olden Days"*

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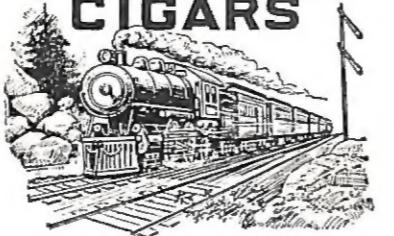


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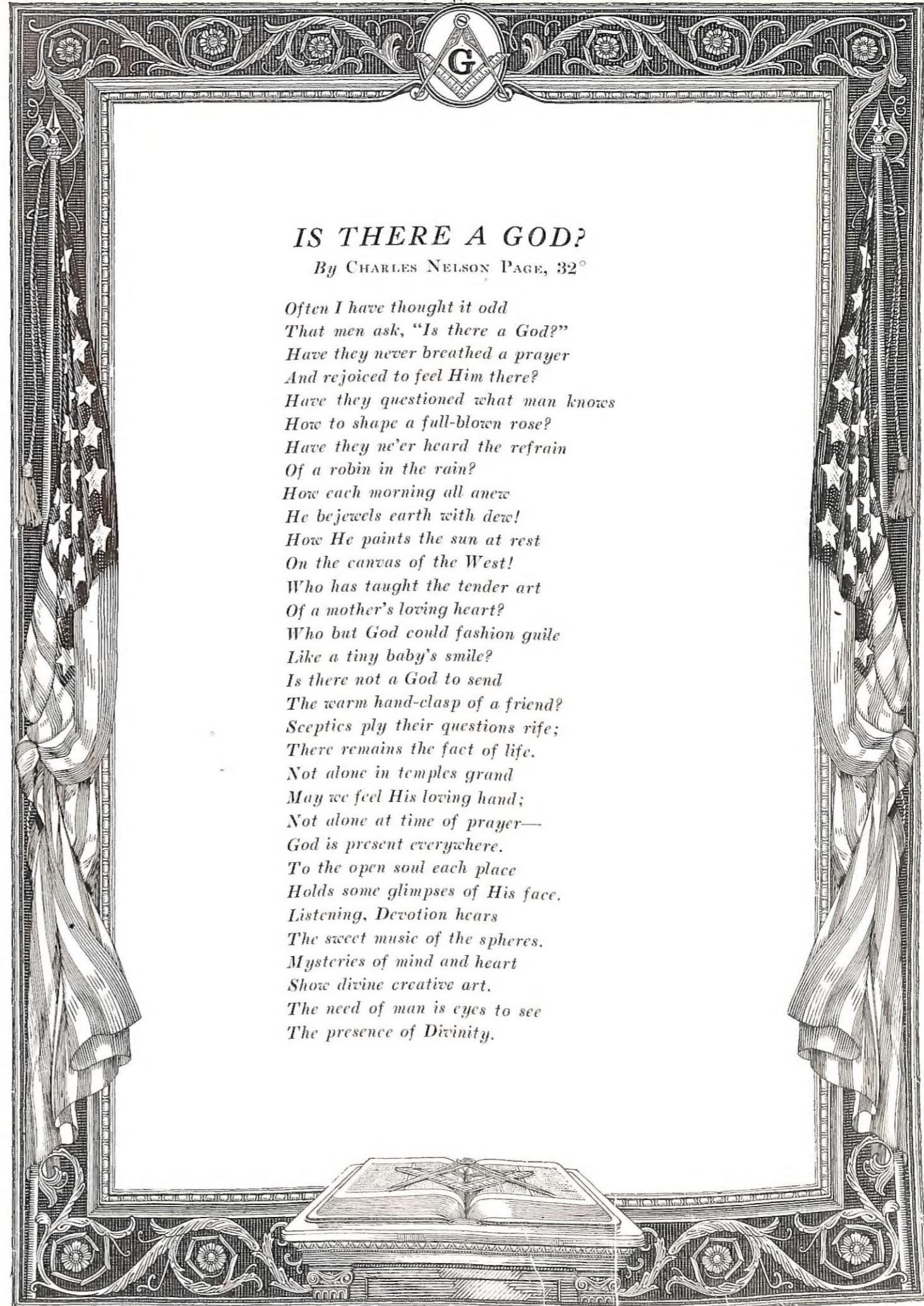
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## IS THERE A GOD?

By CHARLES NELSON PAGE, 32°

*Often I have thought it odd  
That men ask, "Is there a God?"  
Have they never breathed a prayer  
And rejoiced to feel Him there?  
Have they questioned what man knows  
How to shape a full-blown rose?  
Have they ne'er heard the refrain  
Of a robin in the rain?  
How each morning all anew  
He bejewels earth with dew!  
How He paints the sun at rest  
On the canvas of the West!  
Who has taught the tender art  
Of a mother's loving heart?  
Who but God could fashion guile  
Like a tiny baby's smile?  
Is there not a God to send  
The warm hand-clasp of a friend?  
Sceptics ply their questions rife;  
There remains the fact of life.  
Not alone in temples grand  
May we feel His loving hand;  
Not alone at time of prayer—  
God is present everywhere.  
To the open soul each place  
Holds some glimpses of His face.  
Listening, Devotion hears  
The sweet music of the spheres.  
Mysteries of mind and heart  
Show divine creative art.  
The need of man is eyes to see  
The presence of Divinity.*



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**RITUAL REVISION** In the recently published "Proceedings of the Grand Royal Arch Chapter of Massachusetts is recorded a significant item. The Most Excellent Grand High Priest's address contains the following:

"From time to time, at irregular intervals during the past few years have come various suggestions from certain Companions prominent in the Rite, relative to the advisability of effecting changes in our Ritual, with much emphasis on the desirability of eliminating the Past Master's degree and lessening the time consumed in the rendition of the Royal Arch degree.

I, too, have shared these opinions to a certain extent. While I do not believe in a radical revision of our ritual, it has always seemed to me that the historical progression of the capricular degrees was interrupted by the introduction of the past degree, in other words, it seemed foreign and out of place, and the manner in which it was formerly conferred did much to destroy the sequence and beauty of all the other degrees.

It may not be desirable to eliminate it altogether, but I believe the Ancient Landmarks would not be affected or transgressed if the work of the degree could be dispensed with and the obligation conferred and signs explained, with such other information as seemed desirable, prior to the working of the Mark Degree.

Our friends in Pennsylvania have discarded the past master's degree, and much satisfaction has been experienced by the Grand Chapter of that state over the result brought about by this action.

Believing, therefore, this subject to be of vital interest to you, I have appointed a committee to thoroughly investigate it and report at some subsequent convocation of the Grand Chapter."

While tinkering with the ritual is a ticklish proceeding, tending to confusion, there is no doubt that some adjustment is necessary to eliminate repetition and simplify parts of the ceremonies of the Capricular Rite. It would seem to be the part of sound policy to have the General Grand Royal Arch Chapter consider such matters with the object of securing uniformity and avoiding confusion in the several jurisdictions.

**THE MERGER** The interesting suggestion has been made that it would be to the interest of the fraternity if a consolidation of membership in

the weaker lodges would strengthen the whole Craft by making more easy the path which to some at least is strewn with difficulties.

This is the day of mergers, apparently. Continually old established names in the business world are dropping out and the interests that have been conducted often by one family for several generations, are losing their individuality in the ramifications of some chain group or merger.

There is something pathetic about these matters, too. From a human interest standpoint things are never

quite the same, when John Jones & Co., for instance, with whom dealings may have been had for the life of many generations in succession, take down their sign and new relations are set up with an entirely different set of personalities.

Then, too, in these mergers oftentimes men grown gray in the service are the victims of a harsh system that would scrap every employee over forty-five or fifty years of age in the interests of greater efficiency. Tales are told of very pitiful cases. And the burden of these cases, particularly where no provision has been made against the future, is of course ultimately thrown upon society.

In the matter of Masonic organization, however, there is no real reason for greater numbers in individual organizations within the Craft. The very nature of Freemasonry is such that it thrives best in the small, homogeneous group where the interests of one are the interests of all, and an intimate relationship typifying the best spirit of brotherly love is exemplified. A great many cases might be cited to demonstrate the truth of this assertion.

While it may be true that there are weak links in the chain of some Masonic lodges, their inherent weakness are due largely to poor organization and leadership, and a straying away from the fundamentals into paths which have no part in the life of the fraternity, and when it cannot hope to compete, for instance, with organizations which are not in any sense altruistic, but are frankly organized for entertainment and profit or some other distinct and separate social purpose entirely foreign to Masonic objectives.

It is argued that operating costs have risen hugely in recent years, and this is true. No lodge need run ahead of its ordinary current needs in the matter of expenditures, however, and as much or more happiness and genuine good will and brotherly love will be found in the small body living within its means than the big lodge whose purpose seems to be to present the most extravagant program in an endeavor to cultivate a popularity which at best is an evanescent thing.

By and large the average Mason is a man in whom a greater degree of trust and confidence may be put than in the average citizen. The sorting out process which necessarily precedes entrance into the great brotherhood tends to discourage the unworthy and eliminate the man whose attributes do not measure up to its high standards. In the main the investigating committee will, by careful and thorough labor, assure initiates of high character whose introduction into the organization and absorption of its lessons cannot fail to improve with understanding, to the benefit of society generally.

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Alfred H. Moorhouse, Editor and Publisher.

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*John*

(A LECTURE DELIVERED BY BRO. REV. RABBI COHEN IN THE SYDNEY LODGE OF RESEARCH.)

For many centuries the name of John has been closely associated with Masonry. The original Charter of the first Australian Lodge, and my own certificate as a M.M. under the Grand Lodge of Ireland, commence with these words: "We, Chiefs of the most Ancient and Right Worshipful Lodge of St. John." The spangled vault of the room in which the N.S. W. Grand Lodge meets is a deliberate picture of the Southern Heavens on the Eve of St. John. The two parallels bounding the circle, which we now take to represent Moses and King Solomon, were in the ritual of an earlier date referred to John the Baptist and John the Evangelist. There was also a legend that, after the final destruction of the Temple at Jerusalem by Titus, Lodges were dedicated to St. John the Baptist, and that later St. John the Evangelist accepted the position of Grand Master. The three symbolic degrees of the Craft have long been known as St. John's Masonry, particularly in Scotland, and the members were at one time called "John's Brothers." A hundred years ago, Lodges were wont to hold their annual festival, some on John the Evangelist's Day, December 27th, and others on John the Baptist's Day, June 24th. There were those who explained this custom as a relic of the former adoration of the glorious orb of day at midsummer and at mid-winter; but the older English and American writers on Freemasonry state that it arose from the mediaeval dedication of all Lodges to St. John the Evangelist as patron saint.

On the other hand, it is clear, from an inscription carved about the year 1136, in the building of Melrose Abbey, that John the Baptist was in the Middle Ages, accepted as the patron saint of the Builders' Fraternities; and it is maintained that for that reason his name was honored by the speculative Masons when they revived the moral philosophy of the operative Guilds. Again it has been surmised that the original patron was the Byzantine St. John, the Almoner of the philanthropic Order of St. John of Jerusalem, the influ-

wherein their life is spent. To this school of investigation, the Biblical element so strong in Craft Masonry is only a late introduction.

The people of the Bible, however, on their part, have never claimed that what we term the Masonic virtues belong to them alone. On the contrary, they have from the first recognized, and were for ages alone in recognizing that the G.A.O.T.U., being the Universal Father, must approve of virtue in every one of His children without distinction. The statement of the Sacred Volume concerning the Moral Law (Lev. XVIII, 5) that Man—not Israel alone, but all men—shall live by observing its statutes and its judgments, was to the Hebrews, conclusive as establishing that the Divine approval is dependent not on accident of race or form of confession, but on actuality of conduct. Hence, they recognized the share of the Gentiles also in the moral essentials of their own Religion, as distinct from its ceremonial obligations and its communal discipline. Even in those special ceremonies of theirs they recognized the claims of the outside world; and regarding the Temple of their own Religion, as the prototype of the universal Temple of Humanity when God's House shall be called a House of Prayer for All the Peoples (Isa. LXI, 7), they offered up therein thank offerings for All the Peoples at their own Harvest Festival, and provided, as the most spacious Court therein, the Court of the Gentiles.

Here they came in touch with Masonry, as our Constitution understands it. Since not only the worship of the Most High, but also the inculcation of His Moral Law, centred around that Stately edifice, it was felt, as the V.S.I. indicates, that the method of erecting it must have been communicated by God Himself. Moses was divinely instructed in the pattern of the Tabernacle raised in the Wilderness, and the workmen's hearts were divinely filled with wisdom and understanding worthily to carry out those plans necessarily. Solo-fraught with deepest meaning. Solomon's Temple was but a copy of the Tabernacle on a larger scale, as were the Second Temple, and in turn the Second Temple, and in Herod's, the last and most magnificent. Every tool, every operation, in the sacred work was accordingly

invested with a moral significance uplifting to the heart and soul of every worker to whom this meaning was revealed.

Since such precepts bore reference to no particular religion, but to the fundamental truths of all Religion, both Jew and Gentile could be and were admitted to the fraternity which expounded them. Thus we find Hebrew and Phoenician working side by side at the erection of King Solomon's Temple, and there is record of Grecian workmen from Alexandria who executed repairs in the last Temple. Already before the Jews returned from the Babylonian exile, they abandoned once for all the errors of idolatry and the building of the Second Temple under Zerubbabel restored the authority of the Mosaic Law and revived the doctrine and instructional system now known to us as Masonry. This system, the work on the last Temple, proceeding constantly until its final destruction in the year 70, kept going without intermission until that crisis in Masonic history arrived.

Now it is an undisputed fact that, just previous to that catastrophe, the heathen world was becoming most powerfully influenced by the teaching which went forth from Jerusalem. The old paganism, with its gods and goddesses, who were but men and women, and very faulty men and women, on a larger scale, was becoming a subject of derision. The moral principles taught by the Mosaic Law strongly attracted the nobler spirits of heathendom as the knowledge of them spread through the Roman world, and they were favorably contrasted with the immoral superstitions of paganism. We know that nations in the religions nearer Palestine, brought rich offerings to the Temple, their monarchs often providing equipment for the Temple itself. And among the Romans themselves, the many satirical references of Horace, Juvenal and others could not stem the increasing influence of the Hebrew teachings. That these were moral (Masonic, as we should say), more than ritual, appears from the contemporary statement of Philo, that the many Greeks and Egyptians, who then embraced Judaism, changed not only their faith, but still more their lives; "they became sincere worshippers of truth,

and gave themselves up to the practice of purest piety," as he puts it.

The destruction, in the year 70, of the Temple, the visible center and emblem of that teaching, threatened to check this spread of the Moral Law to the Gentiles, even if it did not endanger its persistence among the Hebrews. But just at this crisis, there arose one named John, whom Masonry has rightly honored as its preserver, even whilst confusing him with other Johns better known to the outer world. This John was the illustrious Rabbi of the Jewish tradition, Johanan ben Zakkai, who flourished in the first century of the Christian era, and of whom very much is related that can only be explained, only indeed understood, in a Masonic sense. These references are to be found scattered in the many volumes of the Talmud (which is the collection of notes of the proceedings in the Jewish Academies of that period), and of the Midrash (which is the collection of notes of addresses by the teachers of that period), both put into present form during the 5th Century. But all scholars are agreed that underlying the traditional and legendary details concerning this Rabbi Johanan ben Zakkai, there is an accurate and reliable historical basis.

Johanan ben Zakkai, or John son of Zacchaeus as moderns would call him, was quite obviously a speculative Mason, deeply imbued with the spirit of human brotherhood and social virtue, who foresaw, even before the Temple fell, that with its destruction there would ensue a serious risk of the Gentile world lapsing back entirely into the vice and immoral cruelty from which the teachings of that Temple were already rescuing it, and of which that sacred Edifice was the tangible emblem and visible symbol. He therefore resolved to carry forth the ancient teachings which we now call Masonry from Temple to Lodge, and to convey the principles of the first and original Grand Lodge from the "Lishcahth Haggazith" or "Chamber of the Perfect Ashlar," the noteworthy Hebrew title of the room in the Temple where the Great Sanhedrin regularly met, so as to extend them to every duly constituted meeting of good Masons and true throughout the Universe.

This John was not originally a Rabbi or teacher; he had been forty years in business before he was initiated into the higher learning by the great Master. Hillel, whom the Old Book of Constitutions of English Grand Lodge mentions as one of eHrod's Wardens during the rebuilding of the final Temple, and who described John, though his younger pupil, as the "Father of Wisdom." His surname ben Zakkai, may even not be his parental designation, but a title of honor, signifying "Man of Merit," for we find he was known by that title alone during his years of study. This may help us to appreciate some of the statements concerning him, which, as I have already emphasized, can scarcely be understood unless assuming that something Masonic was intended.—N.S.W. Freemason.

## The Place a Library Occupies in Masonic Education

By C. C. HUNT, *Grand Secretary, Iowa*

There has been assigned to me a vast subject with limitless possibilities. Necessarily my treatment of it must be very limited, but I hope to be able to shed at least a little light on it as an inspiration to those better fitted than I to carry on the great work of Masonic education. As Masons we are children of the light and though our candle may be small, it may be the means of guiding others to a stronger light leading to the Sun of Righteousness. There is in

spiration in the life story of Col. Anderson of Allegheny City, Pennsylvania. Many of you may never have heard of him. I do not know his given name or his business, I simply know him as a humble citizen who rendered a service to the working boys of his community. In his home he had a small library of about 400 volumes, which he made accessible to the mill boys of the city. Among those who took advantage of this opportunity were Henry Phipps and

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Thomas and Andrew Carnegie. In after years the latter said that it was in Col. Anderson's home that he received inspiration for his life work and he determined that if riches came his way he would make books accessible to every boy in America. In this way Col. Anderson lighted a candle which has given light to all the world.

Let us also light our candles that it too may light other and greater candles rendering service to those seeking light and knowledge.

### DEFINITION

Before entering upon a discussion of our subject we must avoid confusion by defining the terms we are to use and I will therefore state what I mean by the term "Masonic Education".

Masonry has been defined as "a science which is engaged in the search after Divine truth". Education is defined in the Standard Dictionary as "the systematic development and cultivation of the mind and other natural powers, and the direction of the feelings, the tastes, and the manners, by inculcation, example, experience, and impression".

If I were to offer a definition of Masonry it would be: Masonry is an organized society of men symbolically employing the principles of operative masonry and architecture to the Science and art of character building.

In a sense, therefore, all education is Masonic education, for whatever develops the mind and other natural powers assists in the science and art of character building, and so Masonry has always encouraged public education.

The true Mason is always represented as in search of light and yet more light; he is to learn to subdue his passions; he is to heed the lessons which the cardinal virtues teach him; the study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to his consideration; he is industriously to occupy his mind in the attainment of useful knowledge; and he is to apply that knowledge to the discharge of his respective duties to God, his neighbor, and himself. Thus in various ways he is taught that it is his duty to enrich his mind abundantly

in a general knowledge of things. But in a more restricted sense, Masonic education means the acquirement of knowledge about the Masonic Institution, its history, teachings, mission and laws, and it is in this restricted sense that I will discuss the subject.

### NEED

This topic should not need discussion as thorough knowledge of a profession or calling is necessary to success in the practice thereof. No one will question the statement that one who follows a profession should be schooled in the fundamentals of his calling, but it is equally true that he never outgrows the need of further training, inspiration, and grasp of his subject. Education is a life-long process, and is as necessary to the university graduate as to the child in the kindergarten. The school and college is limited to fundamentals and therefore the real development of a man can only be acquired in the independent efforts of his later years.

This is especially true of Masonic education, since it is a spiritual ideal, which can be realized only as it is put to practical use in the Mason's contact with the world. Only men of mature age are admitted to our Order, but in so far as they are true Masons they continually feel the need of further instruction. Albert E. Wiggam once said: "Man reaches the dead line today when he hangs his diploma up in his office and says, 'I have finished my education'." A Mason's diploma is never hung up and his education never finished.

### THE MASONIC LIBRARY AS A MEANS OF MEETING THE NEED

There are many agencies trying to supply the need of Masonic education. All of them are important, but I must confine myself to one—the Masonic library.

### FUNCTION

The accumulated knowledge of the ages is stored up and made available to us in books, and it is not to be found in any other place. It is the function of a library to collect these books and make them available to its public. The Masonic library, though exceedingly specialized, must meet the needs of men in all walks in life, each of whom has his own problem which requires special treatment. The contents of the library

must be adaptable and accessible to every degree of taste and intelligence in a form that is agreeable and possible of assimilation.

Educational tendencies of the present day emphasize the use of books and are creating a demand for library facilities. The emphasis which is now being placed on Masonic education is also creating a demand for Masonic literature which can only be supplied by Masonic Libraries. Masons should be encouraged to form the reading habit, by making instructive and readable material accessible to them. I would suggest three ways in which a Masonic library can render service in bringing about this very desirable result.

1. The gathering together of all available information about educational activities among Lodges and individual Masons and facilities for rendering them service. For instance: How many Lodges or groups of Masons are maintaining study clubs? Are there other such clubs that would be organized were facilities available? If so, what is needed to organize and maintain such a club?

2. There are various agencies engaged in Masonic education, such as Custodians of the Work, Speakers' Bureaus, Study Clubs, writers for Masonic periodicals, as well as books and other literature, to which the library can render service. Each of these agencies can be supplied with literature adapted to its needs and writers and research workers can be helped with material on the subject they are investigating.

3. We must not overlook the fact that many Masons are pursuing their studies alone and the library should assist them in every way possible. In a report of the American Library Association Commission on the Library and Adult Education we find these words:

"For many years librarians in all parts of the country have been confronted with the problem of giving suitable guidance in private reading and study. It is a noteworthy fact that individual requests for such service are increasing at the same time that facilities for formal education are being expanded. Back of these requests, no doubt, is the fact that the methods and requirements of

standardized courses of instruction do not appeal to all adult students. The truest self-education is well known to be the reward of thoughtful reading. It often requires no guidance. There are, moreover, many whose need is not met by class or correspondence instruction and who will always require suggestions and advice in organizing their reading. They seek greater freedom in the selection of subjects, the possibility of emphasizing parts of subjects, and more latitude in arranging the time of study and rate of progress. Some wish to gain certain practical results, some to broaden an outlook on life, to supplement formal education, or to extend it by entry into new fields; others wish to read for the pure joy of reading with no thought of education or study. To these readers, young and old, the librarian may bring a definite service by organizing systematic programs of reading and providing an interesting selection of books."

With slight changes this is applicable to Masonic education.

#### CLASSES SERVED

(a) **Beginners:** While it is true that all Masons have reached the years of maturity, we must remember that very few of them know much about the Institution and that they are very much in need of elementary instruction. There is a great need for readable Masonic books, books written in simple language and in an interesting style. An attempt has been made of late years to meet this need, but the supply is still far short of the need. Most of the books published on Masonic subjects presuppose a knowledge which the reader does not have. The library cannot supply the demand for elementary information until more books have been written to furnish such information.

There is considerable interest in Masonic History, Symbolism, Philosophy, Law, etc., but few books that present these subjects in readable form. As one writer has well said:

"This shortage of readable books is due chiefly to the fact that the specialist, who is best qualified to speak with authority, usually writes only for other specialists, or if he attempts to 'humanize', he fails to

grasp the point of view of the ordinary man. The result is that a long period of time elapses between the discovery of useful knowledge and its diffusion and application."

(b) **Advanced Students:** With the advanced student the problem is not so acute. Numerous lists of Masonic books have been published by libraries and other agencies from which the student can select such as appeal to him. If he cannot find what he wants from such a list he usually understands what he wants sufficiently well so that the librarian can find it for him or advise him if it is not obtainable.

(c) **Instructors:** Among this class I would list ritualists, speakers, writers, etc. They, too, are in need of elementary works to place in the hands of those they instruct, but they also need the advanced works which the library is prepared to furnish. They can both receive and give help to the librarian by a mutual discussion of their respective problems.

(r) **Research Workers:** Here, also, there is great dearth of material available. Necessarily so, since otherwise there would be no need for the research. The librarian can assist by searching out from many scattered sources information bearing on the subject under investigation. Usually material containing this information is of such a nature that it cannot be taken from the library build-

ing, and therefore the worker must go to the library or the library force make copies of such material for him. In either case the library is rendering service.

#### INFLUENCE OF THE LIBRARY

The influence of the library is not confined to those who make direct use of its material. The very fact that the library exists is an inspiration to many. If those who do not make use of it can even occasionally be brought together at the library this inspiration will grow and may be the means of leading them to make a more active use of it. At any rate the work of the instructor and research worker extends the influence of the library to the rank and file of the Fraternity and justifies its existence. A very small per cent of the people have a college education, but the influence of the few who obtain it pervades all classes of society. So with the library, though comparatively few make active use of it, its influence through the few who do so use it is felt by every Mason.

Therefore, let us not be discouraged. Our problems are many, but patience and perseverance will solve them, and we have the satisfaction of knowing that our work has made more light available to the inquiring Mason, and inspired him to strive for still further light.

"Let us not be weary in well doing for in due season we shall reap if we faint not."

## The Tyler in the Olden Days

On Thursday, 12th inst., Bro. Albert F. Calvert, P.G.Std., author of many works dealing with the History of Freemasonry, paid his third visit to the Sussex Masters' Lodge, 3679, when he delivered the following lecture on "The Tyler in the Olden Days." Bro. C. W. H. Hatherall, P.P.A.G.D.C., W.M., presided. The Deputy Master and the Secretary for the time being of the Jubilee Masters' Lodge, 2712, were elected honorary members of the Lodge. Bro. A. F. Calvert, in the course of his lecture, said:

The Tyler is one of the oldest officers of a Masonic Lodge and, presumably, from what can be gleaned from the records, is as old as Masonry itself. Mackey tells us that the title is derived from Operative Masonry and was bestowed upon the workman, who, when the edifice was erected, finished and covered it with the roof, or tiles.

His duty, in Speculative Masonry, is to close the door of the Lodge or

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cover it from all profane intrusion. It is, says Mackey:

a very important office and, like that of the Master and Wardens, owes its existence, not to any conventional regulations but to the very landmarks of the Order; for, from the peculiar nature of our Institution, it is evident that there could never have been a meeting of Masons for Masonic purposes unless a Tyler had been present to guard the Lodge from intrusion.

It may be mentioned, *en passant*, that the words "tyler" and "detective" both come from the same root, *tegere*, which means "to cover"; *detegere* meaning "to uncover" or "to detect." The former Latin word *tegere* also means "to protect" and the Tyler, with his drawn sword, is the protector of the Masonic Lodge.

Unfortunately, it happens, not infrequently, owing, perhaps, to the fact that he is a paid officer, that the Tyler is looked down upon by the members of the Lodge. He is, however, a very necessary officer, for it would be impossible for a Lodge to hold meetings were he not in his place outside the door.

Many of the Tylers of the past generation and, it may be, some of the present day, have been men of more than ordinary attainments. We cannot forget the services rendered to Masonic literature by Henry Sadler, who was, for so many years, Grand Tyler at Freemasons' Hall.

Then, too, it was the Tyler of St. John's Lodge, 111, Hawick—Bro. James Ruickbie—who wrote the lines "To the Shade of Thomson"—the poet, who, by the way, was a Freemason—for the occasion of laying the foundation-stone of Thomson's monument, near Kelso, in 1821. The lines, as they appear, in Bro. W. Fred Vernon's *History of Freemasonry in Roxburghshire and Selkirkshire*, are as follows:

This house a public building is designed  
To gratify the curious human mind;  
Subservient to the Parson and the Player,  
By turns a Theatre and a house of Prayer.  
Within its walls may, sometimes, be perchance

The wailing music and the graceful dance:

In it the Juggler may his tricks reveal

And in it, sometimes, Mason raise the de'il  
Methinks I hear the superstitious say

"What man would go to such a house to pray?  
A house profaned by ev'ry thing unholy,

A mere receptacle of sin and folly?"  
But, with your leave, my superstitious Brother,

Say, is one place more sacred than another?  
It is the heart that sanctifies the place

And 'tis the heart that brings it to disgrace.  
We, without breach of charity may say

That saints may sometimes dance and sinners pray  
King David dane'd, nor of it was ashamed

And pray'd—and for his dancing ne'er was blam'd  
Then may this building prosperously arise,

Its lofty summit pointing to the skies;  
And when 'tis finish'd, height and breadth and length,

Its pillars be Stability and Strength.

Tylers have often been held in affection and the highest esteem by the members of the Lodges they have served. There is one instance in the Minutes of the Kelso Lodge, 58, under the Scottish Constitution when, in May, 1880, the Brethren decided to celebrate the forthcoming golden wedding of their Tyler, Bro. James Allan, and a committee was appointed to make the arrangements. Accordingly, on the 31st of that month, there was a large and successful gathering of the Brethren, with their wives and daughters, to celebrate Bro. James Allan's golden wedding, when a very pleasant social evening was spent. The Tyler was presented with a purse of gold and Mrs. Allan was presented with a gold brooch. It was the forty-fourth year of his office as Tyler and he succeeded his father, who was Tyler of the Lodge before him. The hope was

expressed that the Lodge might, in due course, celebrate his jubilee as Tyler but, shortly after being elected for the forty-ninth time, he passed away. Every member of the Lodge, without exception, attended his funeral, each carrying the traditional sprig of acacia and, afterwards, the Lodge erected a handsome monument to his memory.

The personnel of this officer may have changed, for, as in other walks of life, the aged man is being replaced by the younger and there are many instances, in addition to the one just quoted, of the office being handed down from father to son and, as of old, there are many instances of the same Tyler officiating in that capacity for several Lodges.

In some Lodges, only a very few, however, the officer appointed is a member of the Lodge who is in need of remuneration, small though it may be, attached to the post; but, speaking generally, it has always been the rule that the Tyler should not be a member of the Lodge of which he was the guardian of its portals. This, indeed, was laid down definitely in a somewhat curious By-law, dated 1795, of the Columbian Lodge of Boston, Massachusetts, which runs:

The Tyler shall not be a member of any Lodge. He shall deliver the notifications to the members and be subject to the direction of the Master.

This delivery of the Lodge summonses prior to the days of the penny post—now, of course, a thing of the past—was part of the Tyler's duties. His fee, on ordinary Lodge nights, varied, generally, from 1s. to 2s. 6d. but sometimes, increased, when initiations took place, by as much as a further 2s. 6d., this sum being paid to him as perquisite by each initiate.

The following By-law appeared in the records of the Lodge of Probity, 61, Halifax:

There is also to be a Tyler appointed out of the Brotherhood, to stand at the door of the Lodge, with a naked sword in his hand, for the security of the same; and to give notice to the Lodge when any visiting Brother shall desire admittance; he is also to refuse admittance in Lodge hours to any

Brother he thinks disguised with liquor, until he has acquainted the Master, or, in his absence, the Deputy Master; he is to wait upon the Master twice a week to receive his orders and he is to have one shilling every Lodge night for his trouble.

The duties of the Tyler, however, did not end there. Theoretically, the Lodge is not the Lodge room, but the Tracing Board, around which the Brethren congregate during the Consecration ceremony. In earlier days, when Tracing Boards were unknown, it was part of the duties of the Tyler to "draw the Lodge on the floor," this being what we know as an oblong square." This was the Lodge and the drawing of it implied some skill and education. It was also one of his duties to remove all trace of the drawing at the conclusion of Masonic business.

Apparently, also, it has always been his duty to take charge of the signature book, to see that every Brother seeking admission is clothed in the proper manner, signs his name and, if a visitor, write down the name and number of the Lodge to which he belongs and, also, to ascertain whether such Lodge is one with which the Jurisdiction is in communion. This, today, is, perhaps, a less difficult task than in the days when the Antients and Moderns had no dealings one with another. In the olden days, also, it fell to his duty to refuse admission, even to a member of the Lodge, who was not decently clad with a white neck-cloth. This is laid down explicitly in the By-laws of the Probitry Lodge, just quoted:—

He is to refuse admission to any member of the Lodge who is not clean and decently clad with a white neck-cloth and in proper clothing.

Also in the By-laws of the Grand Master's Lodge, London, we find the following:—

That a Tyler be elected annually at the meeting in December. He shall take care that every member, previous to his entering the Lodgeroom, do sign his name in a book prepared for that purpose, which book shall be brought to the Master before the meeting be ad-

journed. He shall likewise see that every Brother is in his proper Masonic clothing on entering the Lodgeroom and inform them of the Degree in which the Lodge is open.

Sometimes these duties were so exacting, particularly in a Lodge with a large membership or in Lodges with an unusually large number of visitors, that it, sometimes, became necessary to appoint two Tylers, the first being called the Upper Tyler and the second, the Under Tyler. The following resolution was passed by the Old Dundee Lodge, 18, London, on 27th December, 1781:—

That John Clare, Junior, be made a Mason in this Lodge, Gratis, in order to be an assistant to his Father.

The Tyler is, generally, a fully fledged Mason, that is to say, he has taken all the Degrees of Craft Masonry and, not infrequently, is a Royal Arch Mason as well and thus qualified to act as Janitor to Royal Arch Chapters. It is difficult to understand how he can perform his duties unless he is a Master Mason, but there is an instance in the Marquis of Granby Lodge, 124, Durham, where Peter Stadman was admitted to the first Degree only in order that he might serve as a Tyler.

The Tyler in English Lodges, at any rate, is always selected by the open vote of all the members of the Lodge and it says much for their assiduity and faithful service that instances of non re-election are very seldom. He has to be in attendance to make the necessary preparations for the meeting long before the hour at which the Brethren are summoned to attend. If late in arrival, much inconvenience and delay of business would result and, for this reason, one

is laid down explicitly in the By-laws of the Probitry Lodge, just quoted:—

That a Tyler be elected annually at the meeting in December. He shall take care that every member, previous to his entering the Lodgeroom, do sign his name in a book prepared for that purpose, which book shall be brought to the Master before the meeting be ad-

February, 1754, sanctioned the expenditure of 5s. for a cap for the Tyler. Twenty years later, in 1774, the same Lodge expended 10s. on a "Burying suit" for the Tyler, whatever may be meant by that expression. Was it a uniform to be worn at funerals or did he, perchance, officiate also as gravedigger or sexton?

Bro. Heiron, in his *History of the Old Dundee Lodge*, 18, gives the following extract from the Minutes, dated 23rd January, 1755:—

A motion was made last night that the Tyler should be provided with a Cape and Cloak to shelter him from the inclemency of the weather and rejected.

In 1770 the Lodge of Edinburgh ordered that its Tyler

should get a suit of light blue clothes, suitable to the colour of the Lodge ribbons, with a silver lace round the neck and cuffs, also a hat, with a silver lace, button and loop.

In the same Lodge, in 1813, the question of the Tyler's clothing came up again for discussion, when it was

agreed that a blue coat and a cocked hat, richly trimmed with gold lace, should be purchased for the Tyler, to be worn at the procession on St. Andrew's Day.

In the first Minute-book of St. George's Lodge, Taunton, a Lodge that was in existence from 1764 to 1783, the following entry occurs:—

4th January, 1765: This evening the Right Worshipful Master (Bro. John Whitmash) desired that the Lodge would favour him with Gold Lace and Fur, for the use of the Lodge, which accordingly was thankfully accepted of.

There is a further entry on 1st November in the same year, which runs:—

Ordered that ye Tyler have forthwith a Watch Coat provided for him and that the Treasurer provide the same.

On 9th January, 1782, a Lodge in Pennsylvania collected £1 10s. 6d. from the Brethren "for the purpose of purchasing a Great Coat for Bro. Vyslin, the Tyler.

The Lodge of Scoon and Perth, No. 3, on the register of the Grand Lodge of Scotland, went one better and provided its Tyler with a regular Turkish costume, even to the scimitar, which he had always to wear when on duty at the Lodge.

On 25th May, 1791, St. John's Lodge, 270, Leicester, passed the following resolution:—

That the Tyler be clothed at the Expense of the Lodge with a blue Coat and Waistcoat and Corderoy Breeches, the whole with yellow buttons, a pair of white Stockings and a three-corner'd hat, also that he be furnished with a hairy cap to wear on Public Occasions, the latter to remain the property of the Lodge.

On 1st June, 1798, the Lodge of Antiquity at Bolton presented the Tyler with "an excellent warm cap."

In August, 1802, the Royal York Lodge of London proposed:—

That the Tyler have a coat or cloak at the expense of the Lodge, but that part of the Minutes was not confirmed at the next meeting.

In the following year a similar motion was brought forward and a resolution was made

respecting a great coat for the Tyler to be paid for by voluntary subscription of the Lodge.

The Minutes do not state whether, after all, he received the coat or not.

The following Minute appears in the records of the Lodge of Love and Liberality, 113, Redruth:—

27th December, 1814: Resolved that the Tyler shall have a great coat provided him at the Expence of the Lodge, not to exceed two pounds value, to be taken out of the shop of Bro. Andrew H. Mitchell, which coat the Tyler is to wear on being at our several Lodges and also to make use of the same on all other decent occasions.

In Miller's *History of Felicity Lodge, Bucksport, Maine*, there is an entry under date of 6th January, 1817:—

That the Lodge pay Bro. Bradley nine dollars for a sword for the Tyler of this Lodge.

Here, according to an inventory

made of the effects of the Lodge, the Tyler's clothing consisted of a blue coat with scarlet cuffs and a hairy cap with steel and brass front.

In the *History of the Indefatigable Lodge*, 237, Swansea, there are several entries relating to clothing for the Tyler. On 13th February, 1816, the Lodge

paid Tyler for nine nights' attendance up to this night exclusive and for a great coat order'd him, £3 16s. 6d.

A fortnight later

a further 15s. was paid the Tyler (who, by the way, was a local tailor) for his bill for making coat with trimmings.

In 1832 it was agreed that the Tyler should be

furnished with a sufficient sum of money to enable him to procure a suit of clothes to appear in on Lodge nights.

That the Tyler have a coat or cloak at the expense of the Lodge, but that part of the Minutes was not confirmed at the next meeting.

This Lodge pensioned its Tyler in 1842, after he had served in that capacity for 27 years "for the remainder of his life, unless any misconduct on his part should cause him to forfeit the same."

An inventory made of the property of the Lodge of Aberdeen in 1847 shows that clothing was kept for the Tyler, which clothing consisted of a blue coat, with scarlet cuffs and a hairy cap with steel and brass front, similar to that of Felicity Lodge, Maine.

Lodge Canongate Kilwinning also granted its Tyler a pension presumably of varying amount. In 1801 it was resolved:—

That although Brother Alexander Forbes, who had so long and faithfully served the Lodge as Tyler and Steward, was incapacitated from doing the duties of his office by age and infirmity, that he, nevertheless, should continue to draw such a portion of the fees of Entries, etc., as he had been accustomed to do.

Apparently this was done for the next entry referring to the matter appears on 8th March, 1765, when it is stated that:—

Bro. Nix proposed that an inquiry be made after ye Jewells

stolen from ye Lodge by ye late

Tyler now under confinement in

Wood Street Compter, upon which

application was made to Bro. Sir

In one of the Hull Lodges a Tyler was chosen for a period of four years but he had to find a bondsman for the repayment of his initiation fee should he not continue to serve the Lodge for that period.

It must be remembered that the Tyler had charge very frequently of valuable property, including the jewels, the working tools, while sometimes, the funds of the Lodge were kept in the chest of which the Tyler was invariably provided with a key.

We find, in the records of the Lodge of Emulation, that, in August, 1778, the Lodge jewels were missing. The Tyler also was missing, which caused suspicion to be centred on him as the cause of the missing jewels. Surnise was correct for, when the Tyler was found and questioned, he admitted that he had taken the jewels and pawned them with a Mrs. Hart, a pawnbroker in Grub Street. They were redeemed by the Lodge for 11s. 4d. Apparently the Lodge chest in this instance had not previously been provided with a lock, for one was now provided and the key handed to the Master, who was charged to see that the Lodge belongings were placed in the box at the conclusion of the business and the Lodge duly locked by him before leaving.

The Lodge of Emulation appears to have had a run of bad luck with its Tylers. We find that on 10th February, 1764, fourteen years before the incident just mentioned:—

Upon assembling the Lodge, Robert Montgomerie, the Tyler, did not attend and the jewels, both new and old, together with the Pall, Hirams, Stewards' Aprons, etc., supposed to be illegally taken by the said Tyler. Wherefore, the R. W. M. is desired to take upon himself the trouble to apply to a proper Magistrate in order to bring him to justice.

Apparently this was done for the next entry referring to the matter appears on 8th March, 1765, when it is stated that:—

Bro. Nix proposed that an inquiry be made after ye Jewells

stolen from ye Lodge by ye late

Tyler now under confinement in

Wood Street Compter, upon which

application was made to Bro. Sir

Richard Glynn, who freely promised to accompany Bro. Nix to endeavour to recover ye same.

How or in what manner the jewels were recovered, is not stated, but the Minutes for 6th July, 1765, contain the following entry:—

Bro. Nix has returned to the Lodge the Master's and two Wardens' old jewels that Montgomery had pawned.

A theft of Lodge property combined with terrible meanness occurs in the records of the Lodge of Friendship, 44, Manchester, in 1763. It occurs in the History of that Lodge as follows:—

A further early incident may be mentioned and it refers to the Lodge money-box. On 23rd July, 1763, John Unsworth, late bellman of the town and apparently employed as Tyler, was tried at the Quarter Sessions for robbing the box belonging to the Freemasons at Henry Walworth's, the sign of St. Ann's Church and sentenced to seven years' transportation. The case is reported in the periodical called the *Universal Museum* of September, 1763. The manner of committing the crime was as follows:—On a Lodge night he attended with his key and two other officers had each a key, the box having three locks. Business being over, he officiously got from his brother officers their keys, pretending to lock the box for them and then had the meanness to lay the crime on James Sweetlow, a reduced soldier, at that time on his way to Ireland, who was charitably assisted by the members as their custom was. So far as I know this is the only case of anyone connected with the Lodge having been transported.

It was not infrequent, in the olden days, to advertise in the public Press for the services of a Tyler, when one was wanted. It was not necessary for the candidates to be already initiated. If accepted, they were duly initiated as Serving Brethren. There is one instance on record of a Lodge being tyled by a woman. This was the first Lodge ever held in what is now the State of Kansas, which, according to the Re-

port of the Committee on Masonic History and Research of the Grand Lodge of New Mexico "consisted of six Master Masons and was tyled by a woman."

The most notable instance of a Tyler descending from the highest position in Grand Lodge to the lowest station in a private Lodge is that of the first Grand Master of England, Anthony Sayer, who became Tyler to private Lodges but there is also, at least, one instance of the Tyler of a Lodge ascending to the office of Master of the same Lodge. This happened in the Mount Moriah Lodge, 34, London. The first time he is mentioned in the Minutes is on

27th May, 1783, when he delivered a lecture to the members of the Lodge. Six years later, he became Master of the Lodge and he occupied that position for the second time in 1798. He was again appointed to the office of Senior Warden, while, at various other times, he held the office of Treasurer. He was Grand Tyler of the Antients from 1782 to 1791, Grand Pursuivant from 1791 until the Union of the two Grand Lodges in 1813, when he appears again to have been appointed Grand Tyler, holding that office until 1829, when he passed away.

## Light on a Dark Subject

*Grand Secretary's Clear Statement as to Negro Masonry in the U. S. A.*

[The following letter, received by the Editor of the *Trestle Board* from the Grand Secretary of the United Grand Lodge of England in reply to a query for authentic information, is published in a recent issue of that journal, which is issued in San Francisco, U. S. A., "without comment and for the edification of our readers."]

GRAND LODGE OF ENGLAND  
Freemasons' Hall, Gt. Queen Street,  
London, W. C. 2

25th July, 1928.  
To the Editor of the TRESTLE BOARD.

DEAR SIR AND WORSHIPFUL BROTHER,—In reply to your letter of the 6th June: In 1775 a Lodge in one of the British regiments under General Gage, at Boston, Massachusetts, initiated Prince Hall and fourteen other negroes into Freemasonry.

The facts are universally admitted, although the Lodge has never been identified hitherto, but it is said to have been an Irish one.

After the departure of the military Lodge, the fifteen negroes continued to meet as a Lodge, presumably under a warrant from the regimental Lodge, but they do not appear to have made Masons. In March, 1784, they applied to England for a warrant and became African Lodge,

No. 459. It was renumbered No. 370 in 1793, and remained on the roll of Grand Lodge until the Union of the two Grand Lodges in 1813, when it was considered probably defunct and dropped from the roll.

According to Prince Hall, the Lodge joined with Philadelphia Negro Lodge (1797) and Providence Negro Lodge in 1808, and constituted the African Grand Lodge.

So far as the United Grand Lodge of England is concerned, the African Lodge, No. 459, ceased to function, and the subsequent statement as to the establishment of a Grand Lodge by Prince Hall with the African Lodge as a constituent body cannot be accepted, as the Lodge had ceased its allegiance and was considered defunct. The position of the so-called negro Grand Lodges scattered over the United States is undoubtedly irregular, and the United Grand Lodge of England has always adopted that view in regard to all questions in respect to them.

I trust this information will prove of assistance to you, and, if there is anything further I can do, please let me know.

Yours faithfully and fraternally,  
(Signed)

P. COLVILLE SMITH,  
Grand Secretary.

Lane, in his "Records," says that the last payment by 459 was made in 1797.

The Grand Secretary's statement,

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although not unfamiliar to Masonic students, is well worth reproducing, as the position of negro Masonry in the States is one of difficulty. It appears, however, that Alpha Lodge, 16, of Newark, N. J., chartered by the Grand Lodge of United States, 1871, is at present composed largely, if not entirely, of coloured men and their descendants, and the sixty odd

members are not inclined to noisy assertion of their right to recognition by white Lodges. This is said to be the one regular negro Lodge in U. S. A., and for its constitution the Grand Lodge of New Jersey is responsible. The issue of the *Trestle Board* which contains Sir Colville Smith's letter contains an article dealing with a P. G. M. of Oregon

who said he had received his three Blue Lodge Degrees in a Negro lodge, Lodge, subsequently joining a Lodge in Chili, returning to America and joining an ordinary Lodge. The P. G. M. of Oregon was an "irregular Mason, and, in the opinion of the *Trestle Board*, contributor, those Brethren who sat with him were condoning a Masonic crime.



### FEBRUARY ANNIVERSARIES

Benjamin Franklin received the Masonic degrees in St. John's Lodge, Philadelphia, Pa., in February, 1731. On February 7, 1778, he assisted at the initiation of Voltaire in the Lodge of the Nine Sisters, Paris, France. (See "The Mason Whose Laugh Shook Europe" in this issue.)

Isaac Tichenor, U. S. Senator from Vermont, and Governor of that state, was born in Newark, N. J., February 8, 1754. He was a member of one of the first five Masonic lodges of Vermont, and while Senator visited Alexandria (Va.) Lodge.

Aaron Burr, third Vice-President of the United States, and a member of Union Lodge No. 40, Danbury, Conn., was born at Newark, N. J., February 6, 1756.

Henry Frederick, Duke of Cumberland, was initiated in Royal Lodge No. 313 (later known as Royal Alpha Lodge No. 16) February 10, 1767, later serving as the first royal Grand Master of England.

Samuel Holden Parsons, a major general during the Revolution, was elected master of American Union Lodge at Middletown, Conn., February 15, 1779.

Commodore Edward Preble, who served at the bombardment of Tripoli in 1804, received the Fellowcraft degree in St. Andrew's Lodge, Boston, Mass., February 9, 1786.

The Prince of Wales (George IV), second royal Grand Master of England, was initiated at a special meeting at the

"Star and Garter," London, February 6, 1787.

Samuel Seabury, first Episcopal Bishop in America, died at New London, Conn., February 25, 1796. In 1782, he delivered an address before the Grand Lodge of New York, and was referred to as "Brother."

Francis Thomas, Governor of Maryland (1841-44), Minister to Peru (1872-75), and a member of Columbia Lodge No. 58, Frederick, Md., was born in Medina County, Ohio, February 27, 1836, and was a member of Corinthian Lodge No. 241, Detroit, Mich.

George Walton, signer of the Declaration of Independence, a colonel during the American Revolution, and subsequently Governor of and U. S. Senator from Georgia, died at Augusta, February 2, 1804. He was a member of Solomon's Lodge No. 1 at Savannah.

Jeremiah Van Rensselaer, ensign and paymaster in the American Revolution, member of first U. S. Congress from New York, and Lieutenant Governor of that state (1801-04), died at Albany, February 19, 1810. He was a member of Masters Lodge No. 2, in that city.

Gen. Sheppard C. Leakin, who served in the War of 1812, was made a Mason in Washington Lodge No. 3, Baltimore, Md., February 4, 1812, serving as master for several terms.

William Pinckney, Attorney General under President Madison, later U. S. Senator from Maryland, and Minister to England and Russia, was one of the first petitioners and first senior warden of Amanda Lodge No. 12, Annapolis, Md. His death occurred at Washington, D. C., February 25, 1822.

Lorenzo Dow, noted traveling

preacher, and a member of St. Alban's Lodge No. 6, Bristol, R. I., died February 5, 1834, at Georgetown, D. C., and was buried by Potomac Lodge No. 5 of that town.

Maj. Gen. Russell Alexander Alger, Governor of Michigan (1885-87), Secretary of War in the McKinley Cabinet (1897-99) and U. S. Senator from Michigan (1902-07), was born in Medina County, Ohio, February 27, 1836, and was a member of Corinthian Lodge No. 241, Detroit, Mich.

Alexander Herrmann, noted magician, was born at Paris, France, February 11, 1844. At his death in 1896 he was buried with Masonic ceremonies in Woodlawn Cemetery near New York City.

Alexander McDonald, fifth Grand Commander of the Southern Supreme Council, died February 12, 1845.

Gen. Henry Dearborn, Secretary of War in the Jefferson Cabinet (1801-09) and Minister to Portugal (1822-24), was born at North Hampton, N. H., February 23, 1751, and was a member of St. John's Lodge No. 1, Portsmouth, N. H.

John William Morris, Treasurer General of the Southern Supreme Council, was born at Wheeling, W. Va., February 15, 1853.

John Quincy Adams Fellows, Grand Master of Louisiana (1860-66) and an active member of the Southern Supreme Council, received the thirty-third degree in New Orleans, February 12, 1857.

Albion K. Parris, Governor of Maine (1822-27), U. S. Senator from that



tise true friendship. It is an unfortunate thing that Masons do not always rejoice in one another's prosperity. Too often they prefer to see a man make a monkey of himself rather than to succeed before the world.—*Delmer E. Darrah, P. G. M., Illinois.*

#### QUIT KICKING

If some brother is prospering or getting along a little better than you, let him prosper. Don't grunt and grumble; don't kick. Say a good word for him; look pleased and let it go at that.

If you see your Lodge is getting along nicely, feel good about it. Help things along. Shove a little; try to get some of the benefit yourself. Don't stand around like a bump on a log and waste your time feeling sore because some other brother has had the sand to forge ahead and prosper. Do a little hustling yourself, but don't kick. If you can say a good word, say it like a man.

If you are sore and disposed to say something mean, keep your mouth shut. Don't kick.

No man ever raised himself up, permanently, by kicking someone else down. We are helped when we help our brother. Be ready to give a kind word; give it liberally; it won't cost you a cent, and you may want one yourself some day. You may be rolling in wealth to-day and raising whiskers tomorrow because you can't raise the price of a shave. So don't kick. You can't afford it. There's nothing in it.—*Masonic News.*

#### PHILANTHROPIC GIFTS

Gifts for philanthropic purposes in the United States during 1929 totaled \$2,450,720,000, an increase of \$10,120,000 over the estimates for 1928, according to a study and analysis made by the John Price Jones Corporation, fund-raising consultants of New York, N. Y.

The largest proportion of the total given away in the United States during the past year went to religious purposes, the survey indicates, with the second largest sum going to education.

The estimated total of \$2,450,710,000 was given for the following: religious purposes, \$996,300,000; education, \$467,500,000; gifts for personal charity, \$179,760,000; organized charitable relief, \$278,710,000; health, \$111,510,000; foreign relief, \$132,000,000; the fine arts, \$10,000,000; play and recreation, \$20,900,000; miscellaneous reform organizations, \$14,040,000.

Of the large gifts 70 per cent came from those who had passed the age of fifty. Only 12 per cent were given by persons past seventy, and 18 per cent

by persons between the ages of thirty and fifty. The curve for large gifts seems to follow the curve of earning capacity. The modern tendency also seems to be to give to philanthropy during the lifetime rather than leaving bequests.

Examination of the size of the gifts indicates that the largest gifts during the last year have gone to educational purposes, and, while the total for religious purposes is the highest, the number of large gifts given for this purpose is not as great as those given for educational, charitable or health purposes.

#### CRAFT LOSES

##### VALUABLE MEMBER

With the death of Charles P. Taft, 33°, of Cincinnati, Ohio, an honorary member of the Supreme Council, Ancient and Accepted Scottish Rite of the Northern Masonic Jurisdiction, the Masonic Fraternity lost one of its most valuable devotees. He was widely known as a philanthropist, publisher and patron of fine arts. For fifty years he has published the *Cincinnati Times-Star* and maintained an active interest in education and the development of modern journalism.

This distinguished Cincinnatian had an important hand in the development of practically every major project for the civic and cultural betterment of his city. During the building fund campaign for the erection of the new Masonic Temple in Cincinnati, Mr. Taft was the general chairman of the committee and contributed personally \$283,500. Last spring, at a meeting of the workers in the campaign to raise \$600,000 to complete the financing of the new temple, a gift of \$50,000 by Charles P. Taft was announced.

His brother, William Howard Taft, Chief Justice of the Supreme Court and also a member of the Masonic Fraternity, attended the funeral here.

#### TWO BROTHERS AS MASTERS

A Masonic incident of unusual interest occurred in Seattle, Wash., recently when two brothers were installed as Masters of their respective lodges in this city. Wilson K. Lee was installed as Master of Lafayette Lodge No. 241, and Howard B. Lee as Master of Montlake Lodge No. 278. It is not unusual for brothers to receive the degrees together, but it is seldom the case that they become Masters in the same city within the same year.

The manner in which this unique event occurred is also interesting. Howard B. Lee progressed through the various offices of his lodge to become Mas-

ter. Wilson K. Lee served Lafayette Lodge as its secretary during the past year. In order to give their secretary an opportunity to serve as Master during the same year as his brother, the officers of Lafayette Lodge decided to retain their present positions, advancing Mr. Lee from secretary to Master.

#### DEGREES IN WASHINGTON MEMORIAL

Governor Harry F. Byrd was one of the class of 126 to receive the Scottish Rite degrees in the Washington Masonic National Memorial which is being erected by the Grand Lodges of Masonry on Shooter's Hill in Alexandria, Va. This is the first class of candidates to receive any degrees in this building, and it is said that the names of the class will be carved on one of the stones to be used in the construction of the Masonic memorial to our country's first President, who took such an active interest in the affairs of the Craft during his life.

This ceremony took place during the fall reunion of the Scottish Rite Bodies in Virginia. Among those who made addresses were Senator Arthur Robinson, 33°, of Indiana; Senator Simeon D. Fess, 33°, of Ohio, and Robert S. Crump, Sovereign Grand Inspector General of the Supreme Council in Virginia.

It is desired to complete this Masonic Memorial to Washington in 1932, the two hundredth anniversary of that great man's birth.

#### OFF THE COURSE?

Three elements are contributing to the degeneration of Freemasonry, and unless the Fraternity can be brought to see the danger ahead, it will not be long until the Masonry of the fathers will be no more. These elements are: 1. A crude endeavor to make Masonry conform to every new fashion; 2. The fact that lodges are making it their chief business to amuse and entertain; 3. A feeling that Masons are imparting teaching which they do not believe and practise.

Analyze the conditions in your own lodge and see how far the truth has been misstated above. The tendency of the times is to popularize Masonry and to make it so attractive that candidates will come in by the dozen. Freemasonry is no longer an exclusive society such as existed fifty years ago. The measure of Masonic prosperity is numerical. Each succeeding master sets a new record, and thus the grind of degrees continues, to the end that the roll of members is expanded and the treasury enhanced. The practical working of the Fraternity is lost sight

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of, and no wonder that every new fashion beckons conformity, and the wits are called upon for odd and freakish means of entertainment. We need a new Hiram to draw designs of true Masonry.—*London Freemason.*

#### NEEDS SYMPATHY

I feel very sorry for that brother who is constantly becoming offended because of acts of his brethren. I recently learned of a brother who dimitted from his lodge because the brethren did not come up and shake hands with him when he came into the lodge.

I wonder if he went up and shook hands with his brethren. Another brother recently became offended because he did not receive a special invitation to a Masonic function, when the invitation issued was a general one through the newspapers.

Some people are always looking for something to get offended at and, as a general thing, they find it. These individuals with such sensitive feelings should find some secluded spot where they will be forever relieved from contract with the world.—*Illinois Freemason.*

#### OPPOSES PUBLIC SCHOOLS

The attitude of the Roman Catholic Church towards the public schools, as clearly set forth by Pope Pius in his encyclical of the new year, entitled "Of Christian Education of the Young," openly opposes these institutions. It is generally contended by the members of that church in this country that they heartily endorse the policies of the public schools. Can they be sincere in this and conform with the mandates handed down by the head of their church?

If they are devout Catholics and adopt the policies suggested by Pope Pius, do they not constitute a dangerous element in the population of the nation? Why? Because it is in the public schools that future citizens become assimilated and are imbued with principles of democracy, self-reliance and individualism, so essential to our form of government. If the Catholic youth are held apart, later as citizens do they not form a group incompatible with the rest? To go a step further, if every church and organization demands the same, it will necessarily result in a citizenship composed of a great number of divided groups each pulling in so many different directions, instead of a united citizenship working together.

The only way to have a homogeneous nation is through the public schools; under any other system such an attainment is impossible.

The dangers of following suggestions of Pope Pius are commented

upon by the *New York Times* of January 13, as follows:

"The Pope's encyclical sounds a note that will startle Americans, for it assails an institution dearest to them—the public school—without which it is hardly conceivable that democracy could long exist. As was said only yesterday by a critical authority, despite its shortcomings and mistakes, the public school has 'already contributed to society more than all other agencies combined.' Under its tuitions not only are the elemental lessons, which the race has learned, taught to children of diverse traditions, racial qualities and religious faiths, but these children have been prepared to live together as citizens in a self-governing State. If the declaration of the encyclical were scrupulously obeyed by those to whom it is addressed, the public school would be emptied of all its Catholic pupils except as the Bishop in his discretion in special circumstances may permit them to remain. The language of the encyclical is:

"We, therefore, confirm our previous declarations and sacred canons forbidding Catholic children to attend anti-Catholic, neutral or mixed schools, by the latter being meant those schools open equally to Catholics or non-Catholics."

"If other churches were to make like claim—that is, that 'the educative mission belongs pre-eminently' to them for their children—and were to lay like inhibitions, the very foundations of this Republic would be disturbed."

It was further stated in this editorial in the *Times* that the encyclical would, by implication, also forbid a devout Catholic to teach in a school in which Catholic doctrine is not permitted to be taught.

Yet, when some school boards, thinking that teachers who are communicants of the Roman Catholic Church and influenced as they are by the teachings of the church with reference to the public schools and not suitable to teach in these institutions which their church criticises and condemns, have sought to exclude them from the faculty, such boards have been subjected to a great deal of criticism and decried as narrow-minded, bigoted and intolerant.

Another inconsistency in the encyclical, respecting the contentions of American Catholics, might be pointed out. They have based their opposition to a national Department of Education on the ground that it would take the control of their children's education from the parents. Yet, this decree of the Pope states that the parents have no control over their children in respect to education, that this function belongs

to the Church. Surely an anomalous situation.

Pope Pius demands that the control of education should be—first, in the church; second, in the family, and third, in the State. He goes so far as to state that children of other faiths should be educated in schools under the supervision of the Roman Catholic Church.

#### A CRITICISM

In its comments on the dedication of a Masonic Temple, the *Manchester Guardian*, England, says:

"The Temple is indeed so sound an addition to the city's architecture that some Mancunians will perhaps complain that they can make no regular use of it without consenting and subscribing to the slightly ridiculous secret ceremonial with which an old-established friendly society confronts the modern world. Fortunately, Masonry has never added to its peculiar ritual any poisonous doctrine like, for example, that of the now discredited Ku-Klux-Klan. But secret forms and ceremonies of initiation when practised on a large scale may disturb in the mind of the public a proper appreciation of aims which are charitable and beneficent. To this extent a needless handicap hangs about the ancient Order. Meanwhile, when the Mason devotees his means and taste to commissioning masonry, and so chaste and obviously useful a building as the new 'Temple' appears in our midst, the average citizen can only congratulate those who are able both to build so soundly at the sign of the square and compasses and to secure a hard-working Heir Apparent to declare that their architecture and aims are well and truly conceived."

#### MASTER—THOUGH BLIND

A recent announcement states that the members of Airedale Lodge No. 387, Shipley, England, have elected as worshipful master Charlesworth Pullan. Mr. Pullan has been practically sightless for 25 years, when he lost the glimmer of sight he still had in his left eye. He is the brother of Alderman H. Thornton Pullan, ex-Lord Mayor of Bradford, and of Walter Pullan, Registrar of the Leeds County Court.

It takes a great deal of time even for a man with perfect vision to learn sufficient of Masonry to perform the duties of master of a lodge, but for a man that has been deprived of his sight to serve in this capacity is quite an accomplishment and very unusual.

#### KIPLING'S GAVEL TO LODGE

An interesting ceremony took place when the Master of Lodge Hope and Perseverance, meeting in the Masonic

Hall of Lahore, India, was handed a gavel presented by Rudyard Kipling as a mark of affection for the lodge in which he was initiated. The head of the gavel is made from stone selected by Mr. Kipling from the quarries where the material was procured for the building of King Solomon's Temple at Jerusalem. It bears this inscription: "Presented to Lodge Hope and Perseverance by Bro. Rudyard Kipling. 'I wish that I could see them in my Mother Lodge once more.'" The last part is a quotation from one of his lesser known poems.

#### A MAN'S PRIME

Regardless of age, or physical strength, or suppleness of muscle, a man is in his prime when he lives in the highest spiritual state that it is possible for him to attain, when he can think calmly and wisely, when he has reached that consciousness wherein no business matter is transacted by him except in strict honesty and uprightness, when he can live simply and without ostentation, when he lives above and beyond the thought of age and decay, and in that fullness of eternal spirit which knows no time or body limitation.—Adelaide Hensley.

#### NEW ZEALAND GR. LODGE REPORTS GOOD PROGRESS

Reports at the annual communication of the Grand Lodge of New Zealand show Masonry in that country to be in a flourishing condition. From a financial standpoint, the increase in investments for the year had been £7,000, and the cash assets had increased by £9,390. The income of the Widows' and Orphans' and Aged Masons' Fund had increased by £1,503. The character of membership of the Fraternity called for most favorable comment.

The question of wives and female relatives of Masons being allowed in the lodge rooms was brought up and discussed. It was moved that ladies should only be admitted to lodge rooms provided that all Masonic Emblems were previously dismantled and only with the consent of the Provincial Grand Master of the District. The retiring Grand Master, Sir Charles Ferguson, stated the opinion that the use of the lodge room for social purposes should be discouraged. He advised that any tendency towards the co-Masonic movement should be immediately checked.

A presentation was made to Grand Master Ferguson, but, in accordance with his wishes, this was of a limited nature and the surplus money that had been created for this purpose by the

lodges was handed over to the Widows' and Orphans' and Aged Masons' Fund as he had suggested.

A motion was passed recommending that the Board of General Purposes take steps for the testing up of a committee to revise both the general ritual and the funeral service. Mr. J. J. Clark was installed Grand Master for the coming year.

#### DUKE OF PORTLAND PROV. GR. MASTER

The Duke of Portland, Provincial Grand Master of Masons for Nottinghamshire, England, celebrated his seventy-second birthday recently, and shortly before that he had celebrated the fiftieth anniversary of his succession to the dukedom.

The Duke is said to be Nottinghamshire's most popular man. He has been Lord Lieutenant of the County and Provincial Grand Master of Nottinghamshire since 1892, and a member of the County Council since its inception. He and the Duchess are greatly attached to Welbeck Abbey, where they have been favored with visits from King Edward and Queen Alexandra, the present King and Queen, and the Prince of Wales.

#### JOIN TO ERECT TEMPLE

The Masons in Penang, S. S., under the English and the Scottish constitutions united their finances and have erected a temple for their joint use. In the dedication of the building, the heads of both jurisdictions took an active part, while the minor offices were filled alternately by representative officers of both jurisdiction. There were a great many of the Fraternity present, representing Masonry from all parts of the peninsula. One traveled from Medan, a considerable distance, bringing with him four large baskets of beautiful hill blossoms as a graceful tribute from the Medan lodges.

#### A LYNN VETERAN

Brother George Wood, chaplain of Golden Fleece Lodge at Lynn, Mass., is in his 93rd year, and attends regularly every communication of his lodge, filling his office with perfect satisfaction. He has been Chaplain intermittently, for thirty years, of which the last 17 have been consecutive, having

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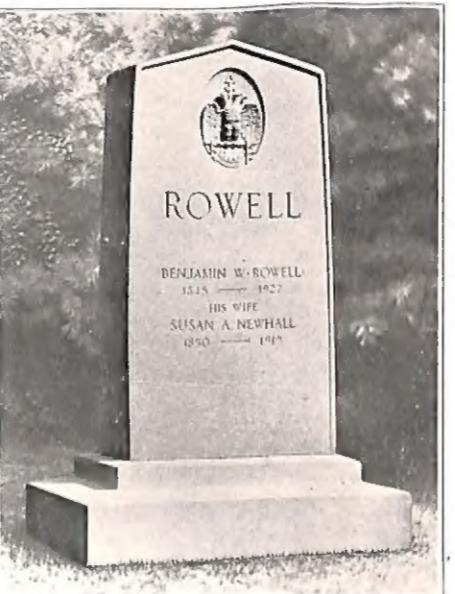
received his first appointment in 1881. He was raised in 1868 in Hibernia Lodge No. 3, in St. John, New Brunswick, but affiliated with Golden Fleece Lodge in 1872. Brother Wood is much beloved by the brethren in his Lodge, and has a Veterans' Medal that he greatly cherishes.

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#### EASY

February, 1930]

#### THE OLDEST MASON (?)

There arise frequent claims as to who is the oldest Mason, both as to age and service, in the Fraternity. The length of service of Dr. John Dixon, of Bermondsey, England, is excelled by few. He was born in 1832 and made a Master Mason in 1856. His record is unique in that he was elected Master of his lodge at its centenary in 1860 and again at the completion of its 150th year in 1910.

#### SEVEN STATES REPRESENTED

Seven states were represented among the guests at a recent communication of Henry Barnes Lodge No. 607, Dayton, Ky. There were also Grand Lodge officers from three states and a Past Master from two lodges in England, as well as several Past Masters of Kentucky and Ohio present.

#### MASONS SELL FLOWERS TO ESTABLISH CHAIR

The Masonic Club of George Washington University, Washington, D. C., sold cherry blossoms during the week of Washington's birthday. The proceeds of the sale will go towards the establishment of a chair of foreign service in the George Washington School of Government. A campaign for funds for the establishment of such a chair has been carried on by the National League of Masonic Clubs for some time. The School of Government at George Washington was made possible through a gift of one million dollars from the Supreme Council, Scottish Rite Masonry of the Southern Jurisdiction.

#### FOUR MEN AT A TABLE

It chanced upon a winter's night, safe sheltered from the weather,  
The board was spread for only one,  
yet four men dined together.  
There sat the man I meant to be, in  
glory spurred and booted.  
And close beside him to the right, the  
man I am reputed.  
The man I think myself to be, a seat  
was occupying.  
Hard by the man I really am, who to  
hold his own was trying.  
And though beneath one roof we met  
None called his fellow brother,  
No sign of recognition passed—They  
knew not one another.

—From an old Scrapbook.

"Say, do you know an easy way to find the horsepower of a car?"

"No. How?"

"Just lift up the hood and count the plugs."

February, 1930]

#### MASONIC CRAFTSMAN

#### ANDROCLES AND THE LION

Deep in the African desert lay Andy, the Roman slave, Fugitive, he, from justice, and hiding by night in a cave, When suddenly, out of the darkness, there came a terrible roar, And lo! a Numidian lion was blocking up most of the door. Andy was open to vacate, as a tenant at sufferance must, And if there had been a rear exit, you couldn't have seen him for dust, But the only way out was the front door, between Messer Leo's front feet, So Andy sat tight in stark terror, expecting forthwith to be eat.

The lion, however, said, "Stranger, I saw you sneak into my lair, And you were my meat if I hadn't stepped on a right big prickly pear.

The thorns in my foot far outnumber the stars in the heavens above, And nothing can save me but tweezers, propelled by straight brotherly love."

So Andy got out his first-aid kit and settled him down to the task, And when he would say "Does it hurt you?" the lion would growl "Don't ask!"

Gently but deftly he labored, gathering courage the while, Finding the lion quite patient, and seemingly free of all guile.

It took the best part of an hour for Andy to put the foot right; Leo was grateful as could be, and slept pretty well that night, But he was laid up about two weeks, before he got back on the job,

115

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You all know the rest of the story. They finally captured the slave, And sent him back to hard labor.

The Emperor Tiberius gave A circus with grand fancy trimmings, in which the star turn was a fight—

Runaway Slave versus Lion, always a popular sight.

Andy, for it was none other, his blood with terror congealed, Was hustled into the arena, armed with a lance and a shield, While out of the cage at the far end, there rushed with a frightful roar

A monstrous Numidian lion, thirsting for blood and gore.

Ten thousand throats applauded, while Andy edged up to the beast,

Vowing to sell his life dearly; and then all the turmoil ceased—

Leo, for Leo it was, recognizing his old friend at sight,

And thinking right fast for a lion, decided to frame up the fight.

First he lay down and rolled over, and then, lest his overtures fail,

He stood on his head and adroitly pointed straight skywards his tail.

Andy, dead sure it was Leo, feared neither teeth, jaws nor claws, But climbed up the beast's spinal column and bowed to tremendous applause.

The Emperor said, "My dear Andy, that beats any act on the circuit."

Romulus and Remus were pikers! But how in the deuce did you work it?

Come up to the palace for dinner. Great Zeus! but that act is a wow!

And bring along Leo—the Empress would like him to play with her Chow."

So thus it befell that at vespers, Andy told Julia, the Queen,

His system for taming wild lions, describing the whole desert scene,

Julia called Andy "My hero!" and pampered him up with spiced wine;

The moon came out full—so did Andy, and everything ended up fine.

Andy went forth from the palace a free man, his purse filled with gold.

Leo went forth from the palace, licking his chops, mighty bold.

Throughout the empire their story was told with increasing renown; Andy and his mighty lap-dog were one of the sights of the town. Tiberius bored all his cronies with tales of his role in the affair, Believing himself the true hero, instead of a mere minor player, While Julia got such a tremendous kick out of the whole rowdy-dow,

She failed to investigate closely the loss of her favorite Chow!

G. C. Nichols.

Editor, ALFRED H. MOORHOUSE, Boston, Mass. Business Manager, ALFRED H. MOORHOUSE, Brookline, Mass.

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State of Massachusetts  
County of Suffolk

Before me, a Notary Public in and for the State and County aforesaid, personally appeared ALFRED H. MOORHOUSE, who, having been duly sworn according to law, deposes and says that he is the business manager of THE NEW ENGLAND MASONIC CRAFTSMAN.

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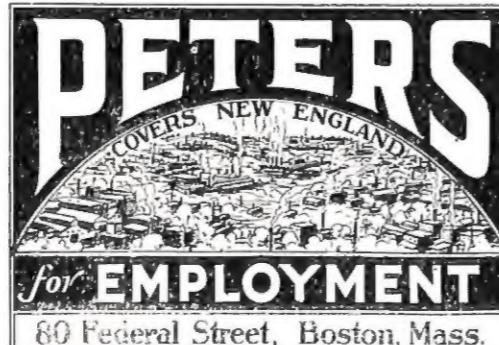
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# Buying Money

Do you realize that *money* can be purchased for future delivery, and paid for on the installment plan? And that if certain designated emergencies arise, future installments of the purchase price are waived and the money delivered at once?

Money thus purchased is delivered to you when *you need it most* — when for any physical reason you cannot work and so earn your own money; or it is delivered to your wife or family when *they need it most*, namely, immediately after your death, when they have to meet many unusual expenses and adjust themselves to a new life which does not include you and your daily, or weekly or monthly earnings.

Installments may be paid quarterly (not monthly as in the case of most installment purchases), and are moderate in amount — particularly when it is remembered that the article purchased is cash, which is literally in many cases worth more than its weight in gold, just because it is delivered in an hour of emergency, when it is most needed.

For details as to terms of delivery, and installments required (which include all service charges), write to

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